Letter

Little League program needs donations

TO: Friends of sports and Appomattox County Youth
FROM: Finance Committee, Appomattox County Youth Association

The 1980 Little League Baseball season will be starting very soon and football and basketball will follow before we know it. The Appomattox County Youth Association sponsors and co-ordinates these sports programs for the youth of our county. During 1979 we had over 500 of our youth to participate in these activities.

The costs associated with these activities are constantly rising and we must again call on the community in general and the business community in particular to help us with financing our youth activities. All of the money collected goes toward uniforms and equipment for the Little League baseball, football, and basketball teams.

Any donation will be greatly appreciated and will be acknowledge in the local newspaper. However, a donation of $50.00 or more will entitle you to some highly effective advertising, courtesy of the Youth Association. A contributor of $50 or more will have his business (or personal) name placed on a sign honoring the supporters of the Appomattox County Youth Association. These signs will be placed at the entrance to the Pamplin ball field and the W. O. W. ball field during the sports season.

Please mail your contribution, payable to Appomattox County Youth Association, to: Dan Herncall, Chairman, P. O. Box 938, Appomattox, Virginia 24522.

To help us plan for the upcoming year, we ask that all contributions be mailed to us before March 10, 1980.

Your help with this outstanding program for the youth of Appomattox County will be sincerely appreciated.

Very truly yours,
Dan W. Herncall

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Biblical views of death

By HARMON SMITH
Vicar, St. Anne's Episcopal Church

The Hebrews of the Old Testament era, like most if not all other peoples of that time, did not think of death as annihilation (to nothing-ness). Throughout nearly all the Old Testament period it was believed that the dead continue to exist in the underworld, a shadowy region of misery and futility. The dead were believed to live on as rather ureal, half-material shades in a place of silence and forgetting. The name of this region was **Sheol** (Hebrew) or **Hades** (greek), and these words made their way into English As **Hell**. It was in **Sheol** that a man was "gathered to his fathers". **Sheol** was so blah that it was believed to be outside the domain of God. Very gradually this extreme view mellowed as God's omnipresence became more widely recognized. Only two passages in the Old Testament speak with clarity about life after death in a sense more real than existence in **Sheol** (ISA 26:19 the late apocalyptic portion of Isaiah and DAN.12:2 another very late book)

The intertestamental period, because of the cruel persecutions suffered by the Jews, gave rise to the apocalyptic point of view - i.e. God will one day vindicate and reward his faithful ones who suffered so cruelly/when the oppressors have become thoroughly wicked God would come to judge the earth; the righteous, though dead, would not lose their reward nor the wicked their penalty. It was natural that with the acceptance of apocalyptic ideas concerning a final Judgement there should develop the conception of **Sheol** as divided into separate quarters so that the righteous and the wicked should be separated by impassable gulfs even before the Judgement (see-the Book of Enoch 22:1-4). The parable of Dives and Lazarus (Lk. 16:19-31) shows that Jesus, at least for teaching purposes, accepted this common rabbinic conception of the divided **Sheol**.

The pleasant abode of the righteous dead was called **Paradise** (Lk. 23:43; II Cor. 12:4; Rev. 2:7). The unpleasant abode of the wicked dead was called **Gehenna** (this also came into English as **Hell**). **Gehenna** was originally 'the Valley of Hinnom' near Jerusalem where child-sacrifices had been offered to Moloch by Ahaz (II Chron. 28:3) and by Manasseh (II Chron. 33:6). Later this site probably became the city's refuse dump where the rubbish was burned. Thus it became an appropriate symbol of punishment. Jesus seems to have accepted this conventional rabbinic term (Mk. 9:43, 45, 47).

Heaven is essentially the place where God dwells. To be with God is to be in **Heaven** (let's not over-emphasize "place"). **Heaven** is the name of the condition of at-one-ment. For rabbinic Judaism and for Christianity the redeemed shall dwell for ever in **Heaven** (with and aware of God). According to rabbinic teaching, the righteous now in **Paradise** will after the Judgement experience resurrection and be translated to **Heaven**. Sometimes it was taught that between the Judgement and the final exaltation to **Heaven** there would intervene the one thousand year reign of the saints on earth (the Millenium) in the Mwssianic Kingdom. Such conceptions have left 'their traces in some parts of the New Testament. But the New Testament as a whole does not seek to give us an almanac of the end of the world. The modern critical approach to the study of the Scriptures makes it obvious to many that it is just as foolish to look in Revelation for an account of the end of the world as it is to look in Genesis for a scientific account of its beginning. The final New Testament word concerning our questions about the life of the saints in **Heaven** must surely be I Cor. 2:9 or I Jn. 3:2.

The pastor speaks

Yes, there is life after birth!

By WILLIAM L. TRIMYER

Lesson for March 2, 1980
Scripture References: John 3:1-21; 7:32-52; 19:38-42
Focal Passages: John 3:1-10; 7:50-52

The Night Caller (John 3:1-2)

Pride and embarrassment are two emotional reasons that keep some people from seeking the help they desparately need. In our lesson this week we note a proud Pharisee who sneaks around in the shadows to visit with Jesus. The fact that Nicodemus comes at night suggests that he may not have wanted to be seen by any of his constituents. As a member of the Sanhedrin, it would have been risky business to have been openly seen talking to Jesus.

Evidently Nicodemus saw in Jesus a "divine connection" between who he was and the miracles he performed. Nicodemus saw in Jesus a "divine connection" between who he was and the miracles he performed. Nicodemus addressed Jesus as "rabbi" or "teacher," which indicates that Nicodemus approached Jesus with a great deal of respect.

That Nicodemus came at night may be symbolic of where he was in his own spiritual pilgrimage. Perhaps Nicodemus was experiencing a "dark night of the soul" and went to Jesus looking....hoping for answers.

Oftentimes we wait until we are experiencing a "dark night of the soul" before we seek any help. Marriages are sometimes beyond repair before a couple will seek outside help. Some persons will ride out the storm with the hope that time will wipe away their troubles. Some of us find ourselves at the end of our ropes before we will call upon God to help save us from a nasty fall!

The good news of the Gospel is that, come when we may, God has his arms wide open to receive us and give to us his love and peace.

The Wonder of Rebirth (John 3:3-10)

The notion that we can come into this world and experience birth is almost too difficult to understand. The birth process is itself an astounding miracle of God, but to talk in terms of spiritual rebirth is mind-boggling.

Whatever reasons for Nicodemus' coming to Jesus, he is confronted by the awesome power of the Gospel. Jesus grabs his visitors' attention with a profound sense of urgency. "Listen, Nicodemus, I have something terribly important to share with you."

Jesus talks to Nicodemus about a new birth, being born again, born anew, or born from above. The phrase "born again" basically affirms the fact that a person must experience new beginnings for life to have joy and ultimate meaning. Life is basically nonsense until Christ comes into the picture of our life. He transforms and gives to us a sense of newness and okayness.

The Gospel of God introduces us to a life of the spirit in which we approach all of life with Christ-likeness. In Christ we are forgiven and blessed and made heirs of a kingdom of eternal life, both now and in the world to come. In Christ we are made acceptable to God the Father.

The new birth that Jesus brings is unlike anything we ever experience. It opens for us new vistas of what it means to be whole persons. A life without God is deficient in many respects. Christ brings a person from darkness to light.

The Night Caller's Future (John 7:50-52;19:38-42)

Nicodemus eventually emerged from his darkness to celebrate the Light! We each can share personal testimonies of how God in Christ has brought about radical behavioral changes in us or others. Many of us can show evidence how our faith has turned bitterness to sweetness and darkness to light. We who have said yes to Christ may look upon life as a celebration.

Nicodemus must have had a radical experience after his encounter with Jesus. When Jesus was arrested, Nicodemus spoke up in his defense and cautioned the members of Sanhedrin to follow the due process of law. While Nicodemus does not announce his discipleship forthright, he does demonstrate a deep sense of concern for what was happening to Jesus.

In chapter 19 of John's Gospel, we see clearer evidence of Nicodemus' change of heart. Here he joins with Joseph of Arimothäea to care for the slain body of Jesus by giving it a proper burial. Can we conclude that Nicodemus was a changed person? I think so.

The most beautiful thing in life is when a person decides to embrace Christ and offer themselves as disciples for a dark world. To see a person become a representative of God is something worth celebrating.

Dr. Trimyer is pastor of Elon Baptist Church in Pamplin, Va.

The Bible and daily living

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AMS announces Science Fair winners

The Appomattox Middle School Science Fair was held on Monday, Feb. 18. There were many excellent projects and all students are to be commended for their work.

The projects were judged by Mrs. Joyce Jamerson, counselor at Appomattox County High School; Dr. Menkle, professor of biology at Longwood College; and two senior biology students, also from Longwood College.

In the Human Biology category, first place winners were Malcolm Miller and Thomas Baldwin; second place winners were Timmy Almond and Chris Tolley; and third place winner was Lewis Napier.

Tina Campbell was first place winner in the Earth and Space Science category; second place winners were Bobby Carter, Jay Chenault, and Larry Shorter; third place winners were Vivean Seay and Debbie McCormick; and honorable mention went to Jeff Fanney and Tom Hipps.

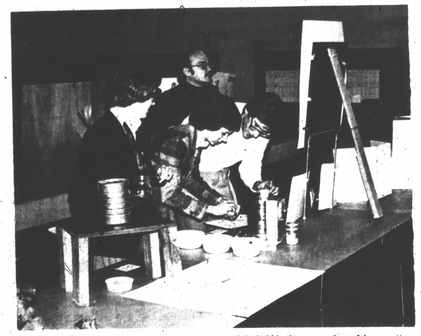
In the Zoology category, first place winners were Gorraine Brennan, Gayle Pugh, and Jen Long; second place winners were Troy Woods, Kinckle Robinson, and Phil Bollinger; third place winners were Bettina Moore and Charlotte Moore; and Barbara O'Donnell, Donna Dickerson, Beverly Bennett, and Michelle Ford received honorable mention.

Lisa Orum won first place in the Botany category and Tephna Richardson received honorable mention.

Roxanne Martin won first place in the Engineering category.

In the Chemistry category, Lisa Doss and Esther Saunders won first place; second place winner was Jan Armentrout; third place winners were Wanda Fleshman and Tracey Trent; and honorable mention went to Dale Allen and Wesley Baldwin.

First place winner in the Physics category was Cecil Jacobs; Janice Abernathy and Diane Jones were second place winners; David Blanks was third place winner; and Tambra Hamlett and Lisa Tucker received an honorable mention.



JUDGES PERUSE the exhibits at last week's science fair, held in the gymnasium of Appomattox Middle School.

Covington assigned to PPI

Jane Russell Covington, a Longwood College Senior from Pamplin, has been assigned to People Places, Inc. in Staunton for her senior field instruction in social work.

Considered an essential part of the professional preparation and education of a social worker, the field instruction placements are scheduled during the student's junior and senior years. The senior field placement consists of full-time 15-week service in an assigned human service agency. Field instruction experiences provide a realistic environment for the development of a knowledge and skill base for professional social work practice.

Jane, daughter of Mr. and Mrs. Russell Covington, is a 1977 graduate of Appomattox County High School. She is working toward the bachelor of science degree in social work.

Now in its tenth year, the Longwood undergraduate Department of Social Work prepares professional human service workers for professional practice in the areas of casework, community development and organization, group work, employment and rehabilitation counseling, administration of human service programs, and other human service careers. The program is fully accredited by the Council on Social Work Education [CSWE], the national organization responsible for assuring that the educational prerequisites for the preparation of "professional" social workers are met.

Founded in 1839, Longwood became fully coeducational in June of 1976, offering residence hall accommodations and all attendant services to both male and female students. A comprehensive institution, the college offers majors in 26 subject areas, as well as professional training for social work, business, therapeutic recreation, and teaching.

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Part V EXPENDITURES OF GENERAL REVENUE SHARING AND ANTIRECESSION FISCAL ASSISTANCE FUNDS

Report proposed and actual expenditures (Omit cents) of General Revenue Sharing funds in columns A and B, and actual expenditures of Antirecession Fiscal Assistance funds in column C. DO NOT INCLUDE expenditures made from any other sources.

GENERAL REVENUE SHARING AND FEDERAL ANTIRECESSION EXPENDITURES

Function or purpose of expenditure	Column A PROPOSED (Assigned) Revenue Sharing Expenditures		Column B Amounts ACTUALLY Expended from Revenue Sharing funds (other includes in part 11)		Column C Amounts actually expended from Antirecession Fiscal Assistance funds (also includes in part 11) After July 1, 1977, Antirecession funds must be used for capital expenditures	
	Current (1)	Capital (2)	Current (3)	Capital (4)	Current (5)	Capital (6)
1. Finance and general administration	$379,000	–	43,028	7,522	–	–
2. Education	–	–	–	–	–	–
3. Welfare	–	–	–	–	–	–
4. Hospitals	–	–	–	–	–	–
5. Health	–	–	12,350	–	–	–
6. Roads	–	–	–	–	–	–
7. Police Public Safety	–	–	21,052	–	4,305	–
8. Fire	–	–	–	–	–	–
9. Correction	–	–	–	–	–	–
10. Sewerage	–	–	–	–	–	–
11. Other sanitation	–	–	30,757	3,000	1,894	–
12. Parks and recreation	–	–	4,000	–	–	–
13. Utility systems – Specify type	–	–	–	–	–	–
14. Interest on general debt	–	–	–	–	–	–
15. Payment of principal on debt	–	–	–	–	–	–
16. All other – Specify	–	–	–	–	–	–

All persons are hereby notified that General Revenue Sharing Actual Use Report and Antirecession Fiscal Assistance Report for the County of Appomattox are available for public inspection. The reports and the supporting documentation from which the reports were prepared are on file at the Office of the Clerk of the Circuit Court on Monday through Thursday from 9 a.m to 4:30 p.m. and Friday from 9 a.m. to 5 p.m.

Barbara L Williams
Clerk, Appomattox County Board of Supervisors

Chestnut Grove news

The "Heavenly Five Gospel Singers" from Brookneal will be appearing March 2 at 6 p.m. at Chestnut Grove Baptist Church.

The program is sponsored by Lula Harvey for the benefit of the Senior Choir.

A church business meeting will be held March 4 at 7 p.m. All members are requested to be present.

The Junior Choir will practice March 4 at 6 p.m.

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1979 CHEVROLET
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1978 PONTIAC
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1977 CADILLAC
Sedan Deville - Silver - Blue Vinyl Top - Plaid Cloth Interior - Power Windows - Power Door Locks - Power Seats - AM/FM Stereo Radio - Power Antenna

1979 CHEVROLET
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1976 CHEVROLET
Nova Concours - 4 Dr. - Silver - Black Knit Cloth Seats - 305 V-8 - Automatic - Power Steering - AM/FM Radio - Air Conditioned

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8 Ft. Fleetside - Yellow/White - Saddle Interior - 350 V-8 - Automatic - Power Steering - Step Bumper

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